

THE LAW OF SACRIFICE

BY

C. W. LEADBEATER

THE LAW OF RENUNCIATION

THE SELF-SACRIFICE OF GOD

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THE LAW OF SACRIFICE¹

THE Law of Sacrifice might perhaps more truly be called the Law of Manifestations or the Law of Love and Life; for throughout the universe from the highest to the lowest it is the cause of Manifestation and Life.

The Supreme Sacrifice is the first Self-limitation of the Great First Cause, the putting forth of itself as the Logos that is itself, when it poured itself forth in a supreme act of *giving*, in order that in the fullness of time many individualities should be drawn back to share with it that Bliss which is its very nature and essence. In turn the Manifested Logos puts itself forth in the Solar Logoi, one of whom stands behind our Solar System which He holds in manifestation by His out-breathed energy. The whole Solar System is upheld and manifested through and in His Aura, which embraces that System's uttermost limit, and the life forces

¹ A paper read to the Inner Group of the London Lodge, about 1894.—C. Jinarājadāsa.

of ourselves and the planets are supported by His outgoing spiritual energy, not directly poured on us but through those spoken of as "His ministers, . . . a flaming fire," those called the Angels of the Presence, mysterious two-faced beings who receive on one side and give out on the other. These are the forms known to astronomy as the willow-leaf shapes in the Sun.

The influences of the Sun are simply the life-forces of the Logos poured out through these. He is the "Man crucified in Space" of Hindu mythology, and the Sun and planets are His manifestation. Now, according to the law of the conservation of energy, the spiritual force which He puts forth at the beginning can neither be increased nor diminished, but only *transmuted*. As it descends into matter it becomes more and more subject to limitation and hence to imperfection. "Form" is the expression of the Divine Essence seen from without, expressing to the ignorant That of which they would otherwise remain unconscious; while from the Divine side it is limitation, keeping back that which it is unable to let through. In

short, from without, Form is *expression*, from within, *repression*.

The Divine Force acting through limitations is a sacrificial out-giving in order that the forms it energizes may by and through it grow into more perfect modes of Divine Expression; as evolution proceeds and man attains self-consciousness, he in his turn becomes a conscious out-giver of spiritual energy, since he is one with the Divine by right of his immortal Ego, a Ray from the Logos.

Here let us stop for a moment to think of the meaning of Sacrifice. It is a much misunderstood word and idea, and it may be as well to see first how it became solely associated with suffering and blood-shedding.

“The blood” in connection with sacrifice is a confusing symbol. “The blood is the life,” the living, *giving* force poured out. In early times in token of a great offering of himself in the service of others a man drew some drops of his own blood; later, instead of sacrifice meaning a *free gift*, it came to mean something to be gained for the self from the Gods, and then began the degradation of the blood symbol. For men began

to slay animals as *a sacrificial gift* in order that they might *gain* something for themselves, and later they began to think, if the blood of animals were so efficacious, how much more that of a man; and thus were the horrors of human sacrifices instituted.

The Love Principle or giving principle has always been associated with the heart; those who *knew* called Him who stands behind the Sun, "the Heart of Heaven," from His giving us all things; and this too, as we know, became dragged down to the lowest levels by the brutal practice of many people in offering the human heart and its life blood as the choicest sacrifice to their demon gods.

Henceforth Sacrifice lost all trace of its true meaning, and became a term implying only pain and loss, whereas it is in its real significance an outpouring or giving forth of the spiritual life principle to and for others, a sharing of the highest within any nature. It is Love in the fullest and deepest sense of the word. "Greater Love hath no man than this," this eager willingness of the Spirit to pour itself forth in a free gift of its best. On the higher planes such giving is pure

joy; true, there is self-limitation in the giving, but this is not and cannot be *pain* to natures which are essentially Bliss. It is the desire of the Logos that many should, through the cycle of evolution and at last, return to be with Him, to share His Bliss and Glory "that His Joy may be full," to "bring many sons to God" as the Bible puts it.

It is only on the lower human plane that the element of pain mingles with the sacrificial offering; then too often "renunciation means sorrow, though sorrow borne willingly"; for here is the plane of conflict between the lower nature blinded by ignorance, which desires only to grasp and to hold, and the higher nature which knows that it is "more blessed to give than to receive".

On all planes sacrifice may be a resigning or giving up of something in order that more may be given to others, since every renunciation sets free some spiritual force.

The Silent Watcher renounces His Bliss in highest Nirvana in order to guard humanity through the whole Manvantara. He not only fulfils this purpose but He pours forth through His Sacrifice a flood of what we

must call "specialized" spiritual energy, that which would otherwise have been expended in the immense aeons of bliss which He might have taken and which, instead, becomes a mighty fund of spiritual force for the good of all.

It is so henceforth all the way down in ever lessening degree. The Guardian Wall of the Nirmanakayas, the Adepts who renounce Nirvana for the sake of still working for their younger and weaker brethren, the disciples who renounce their Devachan, that they may more quickly return to labour for humanity, all these add to the store of specialized spiritual energy, and all are acting in concert with the Powers which uphold the Cosmos.

And now we come to Man as we know him, to ourselves, and we are told that wonderful as it seems, *we too* by giving ourselves in loving service, in unselfish devotion, in renunciation for the good of others, so transmute the love force which we give out that we raise it to the planes where love is spiritual life and sustains manifestation, and thus we add our tiny store to the great "temple

not made with hands" and become "fellow workers together" with those who built it. Or we may think of it as a note struck vibrating in harmony with the Great Overtone which is sounding through all creation, and adding by so much to the volume of the whole.

It is only by such selfless giving forth that we free ourselves from the bondage of Karma, for such sacrificial action bears its fruit on a plane beyond the reach of Karma as *we* understand it, and with every act which sets free spiritual force for the good of all, we loosen one of the links that bind us downwards.

All nature must give forth or die. It may be that the giving forth causes what we call death, but such death is the door to some new life. It is only if the grain of wheat dies that it bears much fruit, and this too is the parable in the Gospel of the fig tree that bore no fruit, "cursed" by Christ, misrepresented and misunderstood so grossly; no life is true life when it is not reaching forward towards fruit, to giving of its life essence. The hidden life of the tree urges

always to fruit, to a gift of its best to the world; the leaves are only a stage to the end. No living thing is an end in itself. The healthy tree or plant must bear fruit, the healthy soul must give out love and service; if either fails to do so, the force within it, which should be for life-giving, turns to disease and death.

There are two things for man to do in his smaller way, as do the Angels of the Presence in their great service; it is to receive from the Divine World, and to give out to his fellow men. There is no fruit without drinking in the sunshine of God, no true tasting the sunshine which is not a gathering in for the out-giving of fruit, and the fruit to be given forth is Love; and the Love is Life.

C. W. LEADBEATER

THE LAW OF RENUNCIATION

MR. LEADBEATER'S memorandum is headed the Law of Sacrifice. That is important, for innate in the universe from the beginning of creation is this Law of Sacrifice, shall I say the Law of the Self-Sacrifice of

God, as innate as is the Law of Gravity? That being the case, Self-Sacrifice is not a matter of some virtue which we have, as it were, to develop, for the law exists and sooner or later we have to conform to it. That is for us the difficult problem.

Mr. Leadbeater mentions what a wonderful privilege each one of us has to join in the work done by the Nirmanakayas, how They are pouring forth force as an act of Renunciation, force for the welfare of mankind. When we learn finally the meaning of Renunciation, then we too can pour our modicum of force into that great supply.

Now, Mr. Leadbeater uses two thoughts in contrast. He mentions that on the higher planes such giving is pure Joy, but on the lower, human plane, such giving is too often associated with Renunciation, that is, with sorrow, though sorrow borne willingly. There are, then two aspects in each one of us. On the higher, if we can rise to that level, then whatever Renunciation we may be called upon to make by Karma can be transmuted to a joy which has no pain in it; but on the lower planes there is a

Renunciation which means sorrow, pain and despair. This is the Law. It is that Law which we have emphasized again and again in the ancient teachings: "Kill out the self, cast out the self."

It is strange that the great German poet Goethe, who was in no sense a mystic, nevertheless, because he had a deep poetical mind which penetrated into the mysteries of life, discovered the preliminary law of Renunciation. So in one place he says:

Thou must go without! go without!

This is the everlasting song

Which all our life through,

Every hour hoarsely sings to us.

We have to become God, rather, to know ourselves *as* God. We have consciously to realize and reveal ourselves as the Divine Nature. It is that Divine Nature which gives Joy with no pain. And we have to grow into a stage of life so that when on the lower planes we have to give, it is done in such a manner that the higher joins with the lower, and there is not merely sorrow willingly borne, but the element of pain has been completely eliminated. How is that possible?

Obviously only by unfoldment. That means growth, and growth means effort. In this growth we swing back and forth between two extremes of happiness and misery; and at the stage where each one of us is in his evolution, we have more of misery in the course of our lives than happiness. There are only fleeting glimpses of happiness, but mostly we have a dull life and often acute misery; what we call real happiness is so infrequent and so transitory. Obviously, therefore, there is the element of pain in our lives, and that is the first law which Lord Buddha emphasized in His first Sermon, the law of sorrow which is woven into our lives. The sooner we remove the veils from before our eyes and see this fact for ourselves, the sooner we shall be ready to proceed more swiftly on the path of unfoldment. So, pain is inevitable, as a part of the process.

I must frankly say that pain is the one factor which it is difficult for me to understand in a scheme that has been constructed by a God of Love. The only glimpse of a solution to me is in the realization that He who constructed this scheme of Love Himself

suffers with us. It is because God also is suffering *with us* that we begin to realize that there is a meaning in suffering, and that He resides somewhere at the very root of our suffering.

The first part of this process of unfoldment is Renunciation. There is a word well known in this connection in Theosophy, Sannyasa—"to let go". That is the truth we have to learn. We have to eliminate the self, to kill out the self, and yet, having killed out the self, it has to be as in the phrase of Shri Krishna, "I remain".

Mankind in the mass learns this Law of Renunciation very, very slowly, in the course of many lives, where little by little frustrations and unhappinesses increase. But when the soul comes to the stage of the idealist, when he has placed before himself a certain unselfish objective as an ideal, then he learns the Law of Renunciation more rapidly. But that means an intensification of pain. The pain that might be slowly lengthened out over the course of another three and a half Rounds has to be condensed in the course of a few dozen lives. There is, therefore, an

intensification of pain, as truly also an intensification in him of the element of joy.

When we use the word "idealist," it is a word difficult to define, for there are many types of idealists. An idealist is a man at his highest, according to his temperament. There is one temperament, that of the worshipper, the Bhakta. There is something within such a man's nature which is like the lotus that opens towards the moon at night; the soul opens out in a spirit of offering to the Highest, which is usually called God. He is therefore the Bhakta. But there is another kind of idealist, where the man is the lover of a human beloved. The nature within him pours out in offering, not to God, but to God revealed as some human being here below.

Equally there is a third type which we can call the philanthropist, in the full meaning of the Greek word, "lover of mankind". He is a lover of men, and he may not be in any way religious, in whom even the usual love element may be absent, yet he may have a deep compassion and dedication to the uplift of mankind.

Now, each type of idealist inevitably meets

with frustration, pain and suffering. What is important is not the pain and the suffering, as seen, shall I say, by the Directors of Evolution, but whether at the end of the pain and suffering the idealist will cease to be such because he has suffered so much. Will the capacity of love which he had for a human beloved be slowly exhausted or dried up? Will the great gift of serving seem to disappear because of the fact that all his dreams of philanthropy have been brought to naught? In other words, has the result of the suffering which the idealist has been forced to endure by the working out of his Karma produced in him a hardening of his nature?

Unfortunately that does happen in a large majority of men and women; suffering sours or hardens them. If there had been something of the milk of human kindness in them before, that milk has soured. All that of course is not the Plan. It is quite true there is suffering, but there is another aspect to suffering. This is very beautifully stated in two maxims which Mr. Leadbeater quotes from a mystic manual, though he does not say where he discovered them. "Only those

actions through which shines the light of the Cross are worthy of the disciple." In other words the Cross is suffering, but there is a light shining through. What is the meaning of that Light? We have that in the second aphorism, "When one enters the Path, he lays his heart upon the Cross. When the Cross and the Heart have become one, then he has reached the Goal." Here we find the symbol of the Cross and the Heart. Along another line of mysticism we have the symbol of the Cross and the Rose; but the Heart and the Cross seem to come from some far-off civilization when roses did not exist.

It is interesting to note that about a century ago one of the Roman Catholic Jesuit priests started a cult which he called the Sacred Heart of Jesus, which is very wide-spread, and in many a Catholic home you will find a picture of the Christ with a bleeding heart, and the head crowned with thorns. Here then is the Heart and the Cross. When the light of the Cross, which is symbolized by the Heart, shines through, then is the ending of the Path, but the beginning of the Path at least is through laying your heart upon the Cross.

The unification of the Cross and the Heart is far later.

Now, I have said that Renunciation is the Law. I am going to instance this Law as it was enforced on our great leader, Annie Besant. She was perhaps the greatest lover of India. In her early years here in India she determined on one way of service, and she slowly organized the Central Hindu College. Little by little it became so magnificent an organization that in North India the boys of the Central Hindu College had a certain stamp which was recognized, something as in England the boy of Eton and Harrow has a stamp about him that will be noted. I think she must have devoted about twenty years to building up her great dream into a realization. Then her whole dream was smashed to pieces in an instant. In 1913 there were many difficulties for her band of workers at Banaras, which was led by Mr. G. S. Arundale. There was a persecution of this band because they stood pledged to serve Krishnamurti, and they made no secret of the fact of what they believed concerning him. They were in some ways certainly rash in the manifestation of their enthusiasm, there

were unwise actions on their part; but what was horrible was the persecution to which they were subjected. Then there came a crisis. Dr. Besant was here at Adyar, and she travelled to Banaras to meet the crisis, which she knew she would be able to solve. But when she got to Gaya (four hours' journey from Moghul Serai) a messenger met her and told her that the day before, the teachers, captained by Mr. Arundale, had resigned. Then she saw in a flash that the great College had been snatched away from her. Had that band only had twenty-four hours' greater patience, she would have been able to save it. She never blamed anybody, but she saw that that great dream of hers was smashed completely. The whole College had to be given later into the hands of others. She hardly mentioned to anybody then the utter grief that this renunciation caused her. She was forced to "let go". It was an act of Renunciation and it took some time before she adapted herself to it. But though there was for her terrible pain, it did not mean any narrowing of her nature as the idealist, as the philanthropist, as the lover of India.

Within four years she began another scheme,

a vaster one, and that was the Society for the Promotion of National Education. She worked out a great plan of a National University to be established in Madras. She created University Boards, obtained the consent of all the leaders in Indian public life to give their names as sympathizing with the scheme. In this National University she planned College after College—a Training College for teachers with a school attached; a Science College; an Agricultural College; a Commercial College; and an Arts College. These were begun rapidly; there was a Senate, Boards of Studies, etc., all carefully elaborated. The old band round her, led by Dr. Arundale, was called upon once again to work. The Commercial College was housed in the city of Madras, but while waiting for suitable locations the other Colleges were established for the time in Damodar Gardens in the Society's Estate. The poet Rabindranath Tagore consented to be the Chancellor of the National University. The scheme was successful for a while; but once again the whole plan had to be renounced, this time for the simple reason that Mahatma Gandhi had launched his

campaign, for which he wanted funds, and naturally all available money in India went to him. It was impossible for her, out of the resources in her personal control, to give the hundreds of thousands of rupees necessary for the working out of her scheme. So one by one the whole plan of the S.P.N.E. (Society for the Promotion of National Education) collapsed. I do not think this time there was quite the same amount of pain for her, but still once again the Law of Renunciation was applied to her growth.

When, then, there is the Cross, the problem is to lay one's Heart upon it, and let the Heart and the Cross become one. For all idealists the path is the same. Take the Bhakta, or devotee, who is pouring himself out in love and adoration. But every Bhakta experiences what has been termed by one of the Spanish Christian mystics "the dark night of the soul," when everything disappears, even God Himself; and even Christ Himself, to whom he has been pouring out his heart, vanishes, everything seems unreal, he is left with nothing. It is a period of horrible suffering. At first it will come as a terrible

shock to the soul; but the period of isolation passes, leaving him perhaps very much dried up in his emotional nature. But if still he goes on with the routine of duty, never leaving any duty undone because there is no longer "life" in him, little by little the feeling of devotion returns and it is all sunshine again. It is as if there had been winter, but after the winter is over spring begins again. Then, when for the second time "the dark night of the soul" descends on him, he understands more of its mystery, and waits in patience for its ending. The suffering is not less, but the resistance to it is greater, and he can suffer with patience, with endurance; and where there is patience, there is a certain glimmering of Wisdom, so that he begins to understand the Plan of God for him.

I have summed up this whole situation in a maxim, "When the Bhakta disappears, Bhakti appears". When through one renunciation after another the individual, who is the Bhakta, the devotee, who knows himself only as adoring the Lord, disappears as the adorer, and there is nothing of the self in the adoration, then there is the going forth of pure and

perfect Adoration. The Light of the Cross then shines, pure Bhakti shines *through you*, both to God and to your neighbour. Till the self in the Bhakta has been "slain," there cannot be a really pure manifestation of Bhakti.

Similarly is it with regard to the lover of a human beloved; the beloved may be the child, the husband, wife, brother, sister, the friend whom you love. Suppose death takes them from you or they turn against you, there is terrible suffering for you. Will you become soured, "dried up," with no more capacity of loving in you for the rest of your life? Or will you be found still with the capacity to love, even though every object of loving has passed? It often happens in our human affairs that the man or woman filled with a great love offers it to the beloved, and that love is not accepted. Does the love then die in him? Once again I have stated the problem in a maxim—"When the lover disappears, Love appears". It is only when the element of self has been renounced, has been crucified and is dead, that there is possible the resurrection once again into Love or into Bhakti or into pure Philanthropy.

It is this that was put very beautifully in that famous poem of Browning, *Abt Vogler*, where the old musician plays on the organ and constructs those "houses not made with hands". As he plays his music, he begins to understand something of the great mystery:

"There shall never be one lost good!

What was, shall live as before;

The evil is null, is nought, is silence
implying sound.

What was good shall be good, with, for
evil, so much good more;

On the earth the broken arcs; in heaven,
a perfect round.

"All we have willed or hoped or dreamed
of good shall exist;

Not its semblance, but itself; no beauty,
nor good, nor power

Whose voice has gone forth, but each
survives for the melodist

When eternity affirms the conception of
an hour.

"The high that proved too high, the
heroic for earth too hard,

The passion that left the ground to lose
itself in the sky,

Are music sent up to God by the lover
and the bard;

Enough that He heard it once: we shall
hear it by and by."

So, all that we dream in our day-dreams,
all the love we pour out, is music that He
hears, and it exists in His Being where
"eternity affirms the conception of an hour".
When the time comes by and by and we pass
to the Heaven World, we shall hear that music
once again with an added beauty and glory.

As we pass on to live in the Heaven World,
something mysterious happens. Here below
we live a life of idealism, composed of those
moments when we give ourselves to our ideal.
Perhaps in the course of a long lifetime, the
hours spent in the service of the ideal may
not when added amount to many years, as
time is counted; but it may well be that we
shall pass a thousand, two thousand years, in the
Heaven World before returning to incarnation.
But why this extraordinary discrepancy
between the sowing in time and the reaping
in time? For a reason mentioned by Mr.
Leadbeater in his manual. A great Conscious-
ness is all the time waiting to pour out the

fullness of love and joy, of every bliss conceivable, to His world; but His action is limited in the physical and astral worlds; He is there "cribbed, cabined and confined". It is as if we were to live in a house with only a few windows which we open only now and then. We do that when we are the Lover, the Bhakta, the Philanthropist, and with the few images or thought-forms which we have created we live in the Heaven World. But into them He pours Himself, into the image of our Divinity who is our human Beloved, or our God, or our Teacher, or all the ideal schemes which we have dreamed of for the welfare of mankind. So much has He to give to us that He requires centuries before His gift can come anywhere near what He desires it to be. Perhaps that is why H.P.B. said it would be ten thousand years before Plato would return to us.

So then, when sooner or later you learn to obey the Law of Sacrifice, then you come to God, to "That," to the Highest Realization. It is possible even here on earth, if only for a while, to pass beyond the Law of Renunciation, and enter upon the next stage where there is a perfect giving, where nothing remains of the

“you”. Then as Browning says, “We shall hear it by and by,” that bliss of which we were able to create only fragments when we lived on earth.

To me the great tragedy of all mankind is that they could hear it *now*, but they do not know that fact. All those precious memories which have meant so much to you, you allow to fade away; they become like pictures on the walls of memory; you put them away in a drawer, as it were. And then, there is “no more”. Yet that eternity which is affirming the conception of an hour is Eternity here and now; you can re-live it every moment; you can here and now re-live those moments, but *without* the pain of Renunciation or Sacrifice, because you have learnt to lift yourself on to the plane of Eternal Being. It is possible to bring into this earth-life of ours with so much grief and so little joy something of the quality of the Heaven World, even now, before we pass away.

Perhaps only a few learn of that possibility; for it requires utter purification, and also a powerful quality of, shall I say, faith, an inner realization that such is the nature of yourself

that you can never be “dead” to the things that you have touched at the highest moments of your life; that each highest moment can be the highest moment *all the time*, if only you know how. And that is one of the problems before the disciple.

C. JINARĀJADĀSA

THE SELF-SACRIFICE OF GOD

INTRODUCTORY

THE idea of sacrifice is very well known in Hinduism especially in the ancient days. All household life revolved around the idea that there had to be a daily offering to certain deities of the Hindu pantheon. Each house had a fire which was kept burning night and day, and each morning the head of the household performed a sacrifice of fuel and ghee (melted butter), invoking various Gods: Agni, Varuna, etc. In nearly all the prayers that are found in the *Rig Veda* there is a continual asking from the Gods of various boons, especially for many sons and much cattle.

But here and there throughout the hymns one finds a golden thread of a deeply mystical idea. One beautiful hymn full of mysticism is to Savitri, the God whose revelation is the Sun.

“He hath filled the regions of the heaven and the earth, the God for his own strengthening doth create a hymn. Savitri hath stretched out his arms for the setting in motion, lulling and making active all that lives, with his rays.

“Never to be deceived, all the worlds illuminating. Savitri the God doth guard all laws; to all creatures of this world his arms hath he outstretched, firm-fixed in law, o’er his own mighty course he rules.

“Thrice the firmament with his rays hath Savitri enfolded, thrice the three worlds, and the three spheres of light. Three heavens and three worlds doth he set in motion. Himself he guards us with his three laws.” (RV. IV. 5. 53. 3-5)

1. THE UNITY

Though a large number of Gods are mentioned and there is worship prescribed for

each, yet it is a characteristic of the ancient cult that any one deity who is worshipped would be considered as including all the deities. It is a type of Theism which is so different from the Theism found elsewhere that Max Muller had to coin a special word, "Kathenotheism." that is, The One God including all the Gods. It is from this conception that we have two special verses:

"The sages call that One in many ways,
they call It

Agni, Yama, Matarisva."

"That One breathed breathlessly by
Itself, other than

It there nothing since has been."

Presently this One is called Purusha, "The Man". This conception of the Divine as The Man appears only in the last and latest book of the *Rig Veda*. We have no measure of time for the days of ancient India, so that we do not know how long after the idea of Purusha there came the next development, where Purusha is conceived as offering a voluntary sacrifice of himself, in order that mankind should come into being. Thus we have:

"The embodied spirit has a thousand heads,

A thousand eyes, a thousand feet, around
 On every side enveloping the earth,
 Yet filling space no larger than a span.
 He is himself this very universe,
 He is whatever is, has been, and shall be,
 He is the lord of immortality.
 All creatures are one-fourth of him, three-
 fourths
 Are that which is immortal in the sky.
 From him, called Purusha, was born Viraj,
 And from Viraj was Purusha produced
 Whom gods and holy men made their
 oblation.
 With Purusha as victim they performed
 A sacrifice. When they divided him,
 How did they cut him up? what was his
 mouth?
 What were his arms? and what his thighs
 and feet?
 The Brahman was his mouth, the kingly
 soldier
 Was made his arms, the husbandman his
 thighs,
 The servile Shudra issued from his
 feet.”¹

¹ Trans. by Monier Williams.

II

Again after a lapse of perhaps many centuries we have the next development where the thought of the self-sacrifice of Purusha receded into the background. The next great development of thought is in the *Upanishads*, where many sages try to solve the problem of the essential nature of the soul of man. The *Upanishads* do not reveal a teaching that is completely harmonious in detail, but as the many mouths of a great river flow into one sea, they all come to one final conclusion. This is that there exists in the universe an Eternal Principle called Brahman, a word for which there is no clear, definite translation. Often this Universal Principle or *substans* is called TAT, "That". It is a neutral principle, not having in it any characteristic of masculinity or femininity.

Having postulated TAT, the next great discovery is that this Universal Principle is in man, or rather, that man is himself that Unity. Thus we have the famous phrase of the *Upanishads*, THAT art thou, *TAT tvam asi*. From this conception come all the attempts of

the highest meditation by the soul to disburden himself of the conception of mortality except as regarding his body, and to know himself as the Eternal Self.

While the teaching of the *Upanishads* slowly developed in its impersonal nature, yet we find in one of the latest of the great *Upanishads* the slow appearance of the creed of Bhakti, Devotion. It is devotion to the God Rudra, and it is not a devotion to a God who is full of all love, but one, as in early Judaism, where the devotion is blended with the conception of the might of terror of God. Hence the prayers to Rudra, though full of devotion, as in the *Shvetashvatara Upanishad*, are a blend of lofty devotion combined with prayers that Rudra may have mercy and forgiveness for sins committed by the worshipper.

III

While Hindu Theism goes on slowly developing with very complicated sacrificial ceremonies, in the course of time there arises once again, as in the Purusha Sukta of the *Rig Veda*, the idea of the Self-sacrifice of God. Now, however,

the God is not called The Man, but Prajapati, the Lord of Creatures. This conception appears in the *Shatapatha Brahmana*, a great work explaining the liturgies in connection with sacrifices. It is in its last book that we have the teaching in its loftiest conception of the Self-sacrifice of God. The liturgy is so complex and intricate that the mere reading of the work in its translation in the *Sacred Books of the East* Series, as done by Professor Julius Eggeling, is almost past comprehension. But fortunately for us, Professor Eggeling was so impressed by this section of the work that he gives a very elaborate summary of the teaching.

Briefly summed up, this sacrifice is to commemorate the Self-sacrifice of God from whom issues the universe. But blended with this is the very lofty mystical conception that individual man has himself to commemorate in various ways the Great Sacrifice, for it is only by so uniting his sacrifice with that of Divinity that man gains immortality.

This sacrifice has to be done in a particular way, by erecting an altar, brick by brick, during the three hundred and sixty-five days

of the year. All the details of the work to be done are given in the *Brahmana*. In this sacrifice Purusha, or The Person, is called Prajapati, the Lord of Creatures.

I quote now from Professor Eggeling:¹

“In this primeval—or rather timeless, because ever-proceeding—sacrifice, Time itself, in the shape of its unit, the Year, is made to take its part, inasmuch as the three seasons spring, summer and autumn, of which, it consists, constitute the ghee, the offering-fuel, and the oblation respectively.

“Prajapati, who here takes the place of the Purusha, the world-man, or all-embracing Personality, is offered up anew in every sacrifice: and inasmuch as the very dismemberment of the Lord of Creatures, which took place at that archetypal sacrifice, was in itself the creation of the universe, so every sacrifice is also a repetition of that first creative act. Thus the periodical sacrifice is nothing else than a microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter. The theologians of

¹ I desire to express my deep sense of obligation to the Clarendon Press, Oxford, for permitting me to use the following long extract from the work of Professor Eggeling.

the Brahmanas go, however, an important step further by identifying the performer, or patron, of the sacrifice—the Sacrificer—with Prajapati.

“Gradually, however, the connection becomes a subtler and more mystic one; the notion of substitution enters into the sacrifice; it is in lieu of his own self that man makes the offering.

“... along with the burnt-offering the human body of the Sacrificer is mystically consumed, and a new, divine body prepared to serve him in the celestial abodes. Intimately connected with this latter notion we find another, introduced rather vaguely, which makes the sacrifice a mystic union in which the Sacrificer generates from out of the Vedi, or altar-ground, his future, divine self.

“By offering up his own self in sacrifice. Prajapati becomes dismembered; and all those separated limbs and faculties of his come to form the univese—all that exists, from the gods and Asuras (the children of Father Prajapati) down to the worm, the blade of grass, and the smallest particle of inert matter. It requires a new, and ever new, sacrifice to

build the dismembered Lord of Creatures up again, and restore him so as to enable him to offer himself up again and again, and renew the universe, and thus keep up the uninterrupted revolution of time and matter.

“During the year over which the building of the altar is spread, the sacred fire is carried about in the pan by the Sacrificer for a certain time each day. In the same way as the layers of the altar are arranged so as to represent earth, air and heaven, so the fire-pan is fashioned in such a way as to be a miniature copy of the three worlds.

“The shape adoped for the altar is that of some large bird—probably an eagle or a falcon—flying towards the east, the gate of heaven.

“This gold man plays an important part in the speculations of the Agnirahasya, where he is represented as identical with the man (purusha) in the (right) eye—the individualized Purusha, as it were; whilst his counterpart in the Fire-altar is the solid gold man (purusha) laid down, below the centre of the first layer, on a gold plate, representing the sun, lying itself on the lotus-leaf [the “waters of space”] already referred to as

the womb whence Agni springs. And this gold man in the altar, then, is no other than Agni-Prajapati and the Sacrificer: above him—in the first, third, and fifth layers—lie the three naturally-perforated bricks, representing the three worlds through which he will have to pass on his way to the fourth, invisible, world, the realm of immortal life.

“Prajapati, however, not only represents the phenomena and aspects of space, but also those of time—he is Father Time. But just as, in the material process of building up the Fire-altar, the infinite dimensions of space require to be reduced to finite proportions, so, in regard to time, the year, as the lowest complete revolution of time, is taken to represent the Lord of Creation: he is Father Year; and accordingly Agni, the Fire-altar, takes a full year to complete.

“The Supreme Lord of generation, Father Time, as he is the giver of all life, so he is likewise that ender of all things—Death. And so the Sacrificer, as the human counterpart of the Lord of Creatures, with the end of his present life, becomes himself Death—Death ceases to

have power over him, and he is for ever removed from the life of material existence, trouble, and illusion, to the realms of light and everlasting bliss."

One striking feature of this sacrificial ritual is that the Yajamana, the sacrificer (through his deputies the priests), becomes "one with Death" and so immortal. The gold man "in the Sun" who represents the sacrificer, rises mystically from the bottom layer of the altar, through all the three planes represented by altar, to heaven, and so, by becoming "one with death" achieves immortality.

"... even as a grain of rice, or the smallest granule of millet, so is the golden Purusha in the heart; even as a smokeless light, it is greater than the sky, greater than the ether, greater than the earth, greater than all existing things; that Self of the spirit is my Self: on passing away from hence I shall obtain that Self. And, verily, whosoever has this trust, for him there is no uncertainty."

Where do all these speculations of the ancient mystics lead? They lead to the

fundamental idea of all profound mysticism, which is that the universe exists because it is the result of the Self-sacrifice of God. As says the *Brahmana*, this sacrifice continues ever, and it is only because the Divine gives Himself to His universe every moment of time, though He thereby undergoes limitation, that the universe persists. The electron does its work because its energy is the energy of the Divine. Should that energy ever be withheld, the electron would utterly cease to be. So is it with regard to everything in the universe.

Wherein comes the idea of the "resurrection of God" after His self-immolation? It is here that individual man plays his role. In his life man has to perform many actions, particularly some types of which give him sustenance. Everything depends upon the manner in which man does his work. If he works, thinking only of the fruit of reward for himself, the force returns to him with that reward. But if he works with some kind of an idealism to accomplish as he does his daily task, then the force goes to a higher realm and in some mysterious way is

incorporated with the Self-sacrifice of God. This incorporation enables the Divine to give Himself with a fuller revelation of Himself to the universe which He has created and maintains by His sacrifice.

It was a deep mystical truth which was enunciated by George Herbert:

“All may of Thee partake,
Nothing can be so mean,
Which, with this tincture, ‘For Thy sake’,
Will not grow bright and keen.

“A servant with this clause,
Makes drudgery divine,
Who sweeps a room as for Thy laws,
Makes that and th’ action fine.”

The principle applies to everything. It is the manner in which we do our work that makes our contribution either capable of being incorporated in the Divine Sacrifice or of no use for that purpose. If a carpenter does his work not merely for wage but with a sense that there is a perfect way of doing it, and if he has also a realization that in some mysterious way the perfection at which he is aiming is needed by the Divine Carpenter, then there is for the human carpenter

the beginning of a truly spiritual life. For what we mean by the word "spiritual" is not a matter of mere meditations and reaching upwards individually to commune with the Highest, but the constant co-operation with the Self-sacrifice of God.

Thus, it is the fact (which has to be experienced by each for himself and cannot be received from another at second-hand) that when a man in his daily work places before himself the ideal way of doing that work, not simply for wage or praise but because there is the right way to do the work (and not a wrong way), then the whole life of the individual takes on a new element. He may only just have individualized out of the animal kingdom; yet if in some mysterious way the intuition dawns upon him that there is a right way and a wrong way of doing things, he begins his spiritual life by pledging himself to the right way, quite apart from the fact that his intellectual life may be limited and also that his emotional life reaches to pure emotion only very occasionally.

It is this thought which I have embodied

in my Ritual of the Mystic Star.* There take part in the worship twelve persons, two children and ten elders. These ten represent virtues, with each its profession, as follows: Power, Strength; Wisdom, Knowledge; Joy, Industry; Beauty, Art; Love, Compassion; Healing, Healer; Obedience, Servant; Justice, Judge; Skill, Craftsman; Accuracy, Scientist. Each *offers* his virtue, saying, "To the Glory of the Mystic Star and to the helping of my fellow-men, I offer: My Strength, My Justice," and so on.

The mysterious doctrine of the Resurrection of the Divine is one that needs to permeate the heart and soul of every one who desires to be truly spiritual. This does not depend upon his religion, the ceremonies he performs, or the prayers which he utters. It depends solely upon that sense of idealism and a realization that he is not offering his idealism to some vague nothing, but to "the enduring power, not ourselves, which makes for righteousness," as Matthew Arnold phrased

* The Ritual of the Mystic Star was created by Mr. Jinarajadasa in 1919. 'The Mystic Star' is used as a designation for God. The Ritual unites followers of different faiths in aspiration and worship and also consecrates secular activities if done in a spirit of idealism and devotion, as direct roads to God.

it. So long as we *know*, not merely believe. that there exists that "enduring power, not ourselves," all religions have done all they can do for us to guide us "on the Way".

C. JINARĀJADĀSA

